

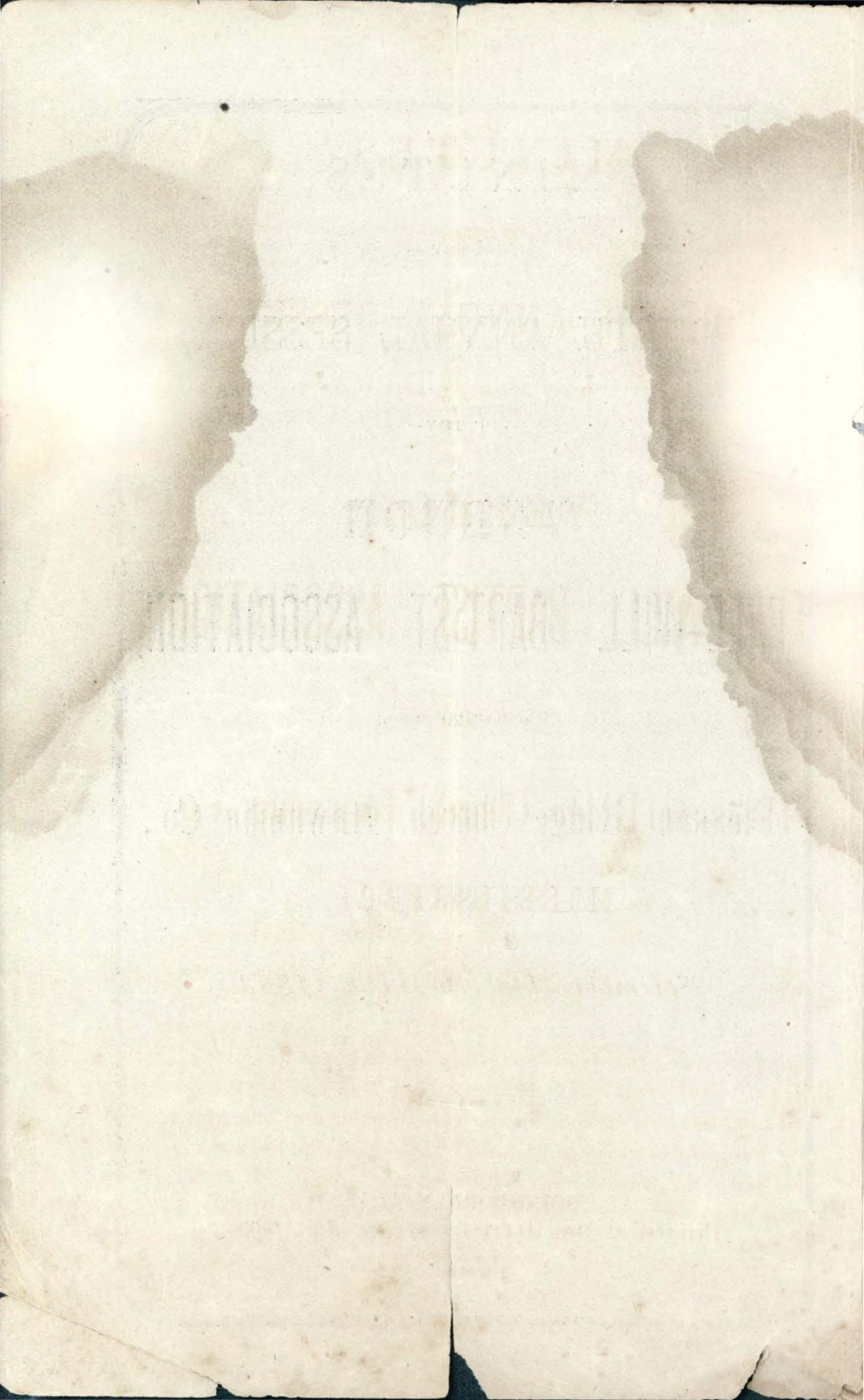
MINUTES
—OF THE—
FOURTH ANNUAL SESSION
—OF THE—
VERNON
FREE-WILL BAPTIST ASSOCIATION,

CONVENED WITH

Pleasant Ridge Church, Itawamba Co.,
MISSISSIPPI,

September 15th and 17th, 1883.

GOLDSBORO, N. C.:
Printed at the BAPTIST REVIEW Job Office.
1883.



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CONSTITUTION.

ARTICLE 1. This Association shall be known as the Vernon Freewill Baptist Association, of Ala., and be composed of delegates from the different churches forming the same. Each church shall be entitled to three delegates.

ART. 2. This body shall be considered an advisory council; but having no authority over the local affairs of the churches.

ART. 3. Each church in this Association shall be considered an advisory body, and shall control her own internal affairs, in matters of discipline, &c. She may, however, in extreme cases call aid from sister churches.

ART. 4. All questions of doctrine and matters of general interest shall be settled by a two-thirds vote of the Association, and this decision shall be final.

ART. 5. The officers of this Association shall be a Moderator, Clerk and Treasurer, who shall be chosen at each session by a majority vote.

ART. 6. This Association shall meet annually, at such time and place as shall be most convenient, and shall not adjourn finally until all the business is transacted.

ART. 7. Churches wishing to become members of this Association must adopt its Articles of Faith and conform to its usages.

ART. 8. We agree as churches composing this Association to use our best interest to promote the interest of all moral and benevolent institutions such as the Temperance cause, Sabbath-Schools, Missionary operations, &c., &c.

ART. 9. That no member of this Association shall be eligible to the office of Moderator more than two successive years, unless no other member be competent.

PROCEEDINGS.

The fourth annual session of the Vernon Freewill Baptist Association was held with Pleasant Ridge Church, Itawamba county, Miss., on the 15th and 17th of Sept. 1883.

Introductory sermon was preached by Rev. W. A. Nelson. Text—Revelations 22 c, 16 v.

After recess and refreshments the Association was called to order by the former Moderator. After singing and prayer conducted by the Moderator, proceeded with business in the following order:

1st. Letters from the Churches were called for and read and names of delegates enrolled as per Statistical table.

2nd. Proceeded to elect a Moderator, Clerk and Corresponding Secretary; whereupon, Rev. R. H. Tomlin was elected Moderator, T. G. Nethery, Clerk; E. L. Brown, Corresponding Secretary.

3rd. Opened the door for the reception of new churches into our body. Petitionary letters were presented, and received the following named churches, viz.: Oak Grove, Free Hope, Hope Well and Mount Joy.

4th. Called for correspondence from sister Associations. Letters were received from the following, viz., Union Grove, represented by M. L. Bickerstaff and J. N. Jones, who presented a letter and minute; whereupon they were received and the right hand of fellowship extended by the Moderator. Also the Mount Moriah Association, represented by Rev. Thos. Molloy who presented a letter and minute to whom the right hand of fellowship was extended by the Moderator.

5th. Invited visiting ministers to seats with us. None present.

6th. Resolved that the Moderator appoint all committees

7th. The following committees were appointed:

COMMITTEE ON PREACHING—G. H. Sanders, A. J. Chaffin, W. H. Estes with the deacons of this church.

ON FINANCE—Andrew McMurray, W. G. Farris, James Burlison and W. M. Roberts.

ON DOCUMENTS—J. P. Lewis, T. Taylor, T. W. Springfield, R. C. Flippo, W. A. Nelson with Moderator and Clerk of this Association.

ON TEMPERANCE—W. A. Huffman, T. J. Springfield, W. W. Mattox.

ON SABBATH-SCHOOLS—James Harman, J. W. Taylor and R. F. Spann.

ON LITERATURE—T. J. Springfield, J. P. Lewis, R. H. Tomlin.

ON DECEASED MINISTERS—R. H. Tomlin, W. A. Nelson, J. P. Lewis.

8th. Committee on preaching report that W. R. Cunningham preach to-night. M. L. Bickerstaff, alternate.

M. L. Bickerstaff to-morrow (Sunday) at 9 A. M. R. H. Tomlin, on doctrine, at 11 o'clock A. M. E. P. Harris at 4 P. M. Rev. T. W. Springfield at night.

On motion, the Association adjourned to convene Monday morning at 8 o'clock.

SUNDAY'S PROCEEDINGS.

Preaching at 9 A. M., by Rev. M. L. Bickerstaff. Text, 2nd Tim. 3d chapter, 16v.

At 11 A. M., by Rev. R. H. Tomlin, subject, "election." Text, 1st Peter, 1st chapter, 2nd verse.

Sunday evening, 4 o'clock, preaching by E. P. Harris. Text, 1st Tim. 1st chap. 15th verse.

Sunday night, preaching by Rev. T. W. Springfield. Text, Rev. 22c., 17v.

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MONDAY, September 17th, 1883.

Association convened according to adjournment.

1st. After singing and prayer conducted by the Moderator, minutes of Saturday were read and approved.

2nd. On motion, reading of the constitution was omitted.

3rd. Invited ministers of other denominations to seats with us. None present.

4th. Called for report of committees.

We the Committee on Documents and Order of Business beg leave to report as follows :

1st. We recommend the order of business of last year.

2nd. We find that five churches petition for the next annual Association, viz., Mount Olive, New Central Point, Union Chapel, Union, Mars Hill.

We recommend that the next Association be held with New Central Point Church.

3rd. We recommend that the Circular Letter written by Rev. J. P. Lewis be approved and appended to the minutes.

4th. That T. G. Nethery be appointed to write the next Circular Letter, choosing his own subject. J. P. LEWIS, Chairman.

Report received and committee discharged.

5th. Committee on Temperance report as follows:

Among the many sins that bring shame on the human family, none are greater and more degrading than the sin of drunkenness and intemperance. Society has long suffered from its demoralizing influences. To each and every member of our order, we earnestly recommend total abstinence as the only hope of a pure church and a pure ministry. That we should be both positive and aggressive in fighting so great an evil, and that our efforts should be united in driving its use from the Church and State.

W. A. HUFFMAN, Chairman.

Report received and committee discharged.

6th. Committee on Finance made the following report:

Total amount, cash received, - - - \$ 41.35.

W. M. ROBERTS, Chairman.

Report received and committee discharged.

7th. Report of Committee on Sabbath Schools:

WHEREAS, The Sabbath School cause is on the decrease. We therefore earnestly advise each pastor and minister to inform both old and young on the benefits arising from a well attended Sabbath School. That in connection with the brethren and sisters make strong efforts to organize Sabbath Schools in all our Churches.

J. W. TAYLOR, Chairman.

Report received and committee discharged.

8th. Committee on Literature made the following report:

In order that we show ourselves workmen approved of God, we recommend to our ministers and brethren, the reading of good theological books and that we exert every effort in our power to obtain an English education, and make the reading of the Bible indispensable. Further, we recommend to our members the BAPTIST REVIEW and advise them to give it their earnest and honest support.

T. J. SPRINGFIELD, Chairman.

Report received and committee discharged.

9th. On Deceased Ministers—Com. reported as follows:

RESOLVED, That whereas it has pleased the great God of the universe to remove from our Fraternity our much beloved and highly esteemed brother Rev. William James Springfield, who was suddenly visited by the cold hand of death, and wafted from earth to eternal bliss, July 6th, 1883; whose loss we sadly mourn. The Church having lost a promising, an able and efficient minister, society one of its best exemplary members. To his family we extend our warmest sympathies, his friends we advise to follow the examples he so faithfully set before them.

R. H. TOMLIN, Chairman.

Report received and committee discharged.

On motion, the Vernon Association was divided, making two Associational Districts. The State line being the dividing line, giving the churches near the line the right to take choice of Districts. The new Association being known as the Tupelo Association, and that the first Association be held with Oak Grove Church, 5 miles East of Tupelo, Lee county, Miss., on Saturday before the first Sabbath in October, 1884.

On motion, Rev. M. L. Bickerstaff was appointed to preach the introductory sermon, with Rev. J. P. Lewis, alternate.

Resolved, That the Tupelo District be divided into two Districts, making the M. & O. R. R., the dividing line. That East of the R. R. be known as the First District and West of the R. R., be known as the Second District.

Resolved, That the Union Meeting of the First District be held with New Salem, 3 miles South-east of Smithville, Monroe county, Miss., on Friday before the 3rd Sabbath in July, 1884. Rev. W. B. Trammel to preach the introductory sermon. Rev. J. P. Lewis, alternate.

Resolved, That the Union Meeting of the Second District be held with Mount Moriah Church, 11½ miles East of Oxford, Miss., on the Oxford & Pontotoc road. Rev. E. P. Harris was appointed to preach the introductory sermon. Rev. J. P. Lewis, alternate.

Resolved, That the Vernon Association be held with Mount Olive Church, 10 miles East of Pikeville, Ala., embracing the 3rd Sabbath in September, 1884. Rev. R. H. Tomlin was appointed to preach the introductory sermon. Rev. T. J. Springfield, alternate.

Resolved further that the Association be divided into two Districts. The Buttahatchie river being the dividing line. South Buttahatchie to be known as First District, and North Buttahatchie to be known as Second District.

Union Meeting to be held in First District, with Union Chapel Church, 8 miles East of Vernon, Ala. Rev. W. A.

Nelson to preach the introductory sermon. Rev. Thomas Taylor, alternate. Meeting to embrace the 4th Sabbath in July, 1884.

Second District—Union Meeting to be held with New Central Point Church, 5 miles South-west of Detroit, Ala., embracing the 4th Sabbath in August, 1884. Rev. T. W. Springfield was appointed to preach the introductory sermon. Rev. R. C. Flippo, alternate.

Resolved, That the Circular letter written by Elder J. P. Lewis be appended to the minutes.

On motion, appointed A. J. McMurray, Treasurer.

On motion, that the Union Grove Association be consolidated with the Tupelo Association, making one, known as the Tupelo Association.

On motion, appointed corresponding messengers from Vernon Association to Mt. Moriah Association as follows, viz., Brethren R. H. Tomlin, T. W. Springfield, G. B. Taylor, J. W. Taylor, J. M. Lawrence.

On motion, appointed corresponding messengers from Tupelo Association to Vernon Association as follows, viz., J. P. Lewis, M. L. Bickerstaff, E. P. Harris, E. L. Brown, W. H. Wigginton and T. L. Ritter.

On motion that the Southern Baptist Association be moved from Ever Green to Union Church, 8 miles North-west of Tupelo, Miss.

Appointed as delegates from Tupelo Association to Southern Baptist Association, J. P. Lewis, E. P. Harris, E. L. Brown, W. R. Cowley.

On motion, appointed delegates from Vernon Association to Southern Baptist Association, T. W. Springfield, R. H. Tomlin, G. H. Sanders and A. J. McMurray.

Resolved, That all ministers be recognized as standing delegates from their respective churches to the Vernon Association.

Resolved, That T. J. Springfield, M. D., and T. G. Nethery be appointed to superintend the printing of the min-

utes of the Association and that the printing be done at the office of the BAPTIST REVIEW.

Resolved, That every minister of our order be requested to make out a written report of his work during the Associational year, and the same be read before the Association at its next annual meeting.

Resolved, That each minister of this Association be considered regular members of the body. The delegates to be chosen from the brethren.

Resolved, That our thanks are due to the officers of this Association for the faithful manner in which they have discharged their duties.

Resolved, That our thanks are due and are hereby tendered to the members of the different churches, and citizens of this community who have so faithfully and generously co-operated in extending to us the hand of hearty welcome during this Association.

On motion, adjourned to meet with Mount Olive Church, 10 miles East of Pikeville, Marion county, Ala., Association to convene on Saturday before the 3rd Sabbath in September, 1884.

After an appropriate talk, singing and prayer by the Moderator, the parting hand was taken amid tears of joy and sorrow.

R. H. TOMLIN, Moderator.

T. G. NETHERY, Clerk.

CIRCULAR LETTER.

To the Ministers and Delegates composing the Vernon Association:—

DEAR BRETHREN, being appointed by your honorable body to write a Circular Letter, and choose my subject, I will proceed by giving a few thoughts on the subject of Faith, Hope and Charity, which you will find recorded in 1st Corinthians 13th chapter and 13th verse. "And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity." And now (in this present life) abideth Faith, Hope, Charity, these three supply the place of that direct vision which no human embodied spirit can have, these abide or remain for the present state. Faith by which we apprehend spiritual blessings and walk with God. Hope by which we view and expect eternal blessedness, and pass through things temporal, so as not to lose those which are eternal. Charity or love by which we show forth the virtues of the grace received by faith in living a life of obedience to God, and of good will and usefulness to man. But the greatest of these is Charity. Without faith it is impossible to please God, and without it we cannot partake of the grace of our Lord Jesus. Without hope we could not endure as seeing Him who is invisible; nor have any adequate idea of the eternal world, nor bear up under the afflictions and difficulties of life, but great, useful and indispensably necessary as these are, yet charity or love is greater. Love is the fulfilling of the law, but this is never said of faith or hope. It may be necessary to enter more particularly into a consideration of the conclusion of this very important chapter.

First, love is properly the image of God in the soul, for God is love. By faith we receive from our Maker, by hope we expect a future and eternal good; but by love we resemble God; and by it alone are we qualified to enjoy heaven, and be one with Him throughout eternity. Faith, says one, is the foundation of the Christian life and of good works. Hope rears the superstructure; but love finishes, completes and crowns it in a blessed eternity. Faith and hope respect ourselves alone, love takes in both God and man. Faith helps, and hope sustains us; but love to God and man makes us obedient and useful. This one consideration is sufficient to show that love is greater than either faith or hope.

Some say love is the greatest, because it remains throughout eternity, whereas, faith and hope proceed only through life; hence, we say that there faith is lost in sight, and hope in fruition. But does the apostle say so? Or does any man inspired by God say so? I believe not. Faith and hope will as necessarily enter into eternal glory as love will. The perfections of God are absolute in their nature, infinite in number and eternal in their duration. However high, glorious or sublime, the soul may be in that eternal state, it will ever in respect to God, be limited in its powers, and must be improved and expanded by the communications of the Supreme Being. Hence, it will have infinite glories in the nature of God to apprehend by faith, to anticipate by hope, and enjoy by love. From the nature of the divine perfections there must be infinite glories in them which must be objects of faith to disembodied spirits, because it is impossible that they should be experimentally, or positively known by any creature. Even in the Heaven of heavens, we shall in reference to the infinite and eternal excellencies of God walk by faith and not by sight. We shall credit existence of infinite and unlimited glories in

him which from their absolute and infinite nature must not be communicable. And as the very nature of the soul shows it to be capable of eternal growth and improvement so the communications from the Deity which are to produce this growth and improvement must be objects of faith to the pure spirit, and if objects of faith, consequently objects of hope, for as hope is the expectation of future good it is inseparable from the nature of the soul to know of the existence of any attainable good without making it immediately the object of desire or hope. And is it not this that shall constitute the eternal and progressive happiness of the immortal spirit; knowing from what it has received that there is infinitely more to be received and desiring to be put in possession of every communicable good which it knows to exist?

As faith goes forward to view, so hope goes forward to desire, and God continues to communicate every communication, making way for another by preparing the soul for greater enjoyment, and this enjoyment must produce love. To say that the soul can have neither faith nor hope in a future state, is to say that as soon as it enters heaven it is as happy as it can possibly be and this goes to exclude all growth in the eternal state and all progressive manifestations, and communications of God and consequently to fix a spirit which is a composition of infinite desires in a state of eternal sameness, in which it must be greatly changed in its constitution to find endless gratification. To sum up the reasoning on this subject, I think it necessary to observe.

1. That the term faith is here to be taken in the general sense of the word for that belief which a soul has of the infinite sufficiency and goodness of God, in consequence of the discoveries he has made of himself and his designs either by revelation or immediately by his spirit. Now we know that God has revealed himself not only in reference to this world, but in reference to eternity and much if our faith is employed in things pertaining to the eternal world, and the enjoyments in that state. That hope is to be taken in its common acceptation, the expectation of future good which expectation is necessarily founded on faith as faith is founded on knowledge. God gives a revelation which concerns both worlds, containing exceeding great and precious promises relative to both. We believe what he has said on his own veracity and we hope to enjoy the promised blessings in both worlds because he is faithful who has promised. As the promises stand in reference to both worlds so also must the faith and hope to which these promises stand as objects. The enjoyments in the eternal world are all spiritual and must proceed immediately from God himself. God in the plenitude of his excellencies is as incomprehensive to a glorified spirit as he is to a spirit resident in flesh and blood. Every created intellectual nature is capable of eternal improvement. If seeing God as he is be essential to the eternal happiness of beautified spirits, then the discoveries which he makes of himself must be gradual, for as much as it is impossible that an infinite eternal nature can be manifested to a created and limited nature in any other way. As the perfections of God are infinite they are capable of being eternally manifested and after all manifestations there must be an infinitude of perfections still to be brought in view. As every soul that has any just notion of God must know that he is possessed of all possible perfections. So these perfections being objects of knowledge must be objects of faith. Every holy spirit feels itself possessed of unlimited desires for the enjoyment of spiritual good and faith in the infinite goodness of God necessarily implies that he will satisfy every desire he has excited. The power to gratify in the divine Being and the capacity to be gratified in the immortal spirit will necessarily excite continual desires, which on the evidence of faith will as necessarily produce hope which is the expectation of future good. All possible perfections in God are the objects of faith and the communication of all possible blessedness the object of hope. Faith goes forward to apprehend and hope to anticipate as God continues to discover his unbounded glories and perfections. Thus discovered and desired, their influences become communicated, love possesses

them and is excited and increased by the communication. With respect to those which are communicated faith and hope cease and go forward to new apprehensions, and anticipations while love continues to retain and enjoy the whole. Thus an eternal interest is kept up and infinite blessings in endless succession apprehended, anticipated and enjoyed.

My opinion that faith and hope as well as love will continue in a future state will no doubt appear singular to many who have generally considered the two former as necessarily terminating in this lower world; but this arises from an improper notion of the beautified state and from inattention to the state and capacity of the soul. If it have the same faculties there which it has here, how soever improved they may be, it must acquire its happiness from the Supreme Being in the way of communication: and this communication must necessarily be gradual, for the reasons already alleged: and if gradual, then there must be, (if in that state we have any knowledge at all of the divine nature) faith that such things exist and may be communicated; desire to possess them because they are good; and hope that these good things shall be communicated.

I conclude, therefore, from these and a multitude of other reasonings which might be brought to bear on this subject, that faith and hope will exist in the eternal world as well as love; and that there as well as here it may endlessly be said, The greatest of these is love. With great propriety, therefore, does the apostle exhort to follow after love; it being so essential to our comfort and happiness here and to our glory in the eternal world, and how necessary faith and love are to the same end we have already seen. So brethren in the Lord "Let brotherly love continue."

J. P. LEWIS.

ARTICLES OF FAITH.

ARTICLE 1. We believe that there is only one true and living God, who is the Supreme Ruler of heaven and earth, self-existent Creator of all things, and revealed under the personal distinctions of Father, Son and Holy Ghost, equal in every divine perfection, and existing in distinct but harmonious offices in the great work of redemption.

ART. 2. We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, Salvation for its end, and Truth for its matter; that it reveals the principles by which God will judge us, and therefore is, and shall remain to the end of this world, the centre of Christian union, the supreme standard by which all human conduct, creeds and opinions will be tried.

ART. 3. We believe that man was created holy, under the law of his Maker, but from voluntary transgression fell from that happy state, in consequence of which all mankind are now depraved and wholly unable of their own free will and ability to recover themselves from the fallen state in which they are by nature.

ART. 4. We believe that God has not fixed the future state of mankind by an absolute and unconditional decree, but salvation is offered in the Gospel free to all, and if sinners are lost forever, it will be their own fault.

ART. 5. We believe that Christ by his death and sufferings, made an atonement for the sins of all mankind in general, and every individual in particular, however, that none but those who believe in Him can be partakers of the divine benefits.

ART. 6. We believe that true faith cannot proceed from the exercise of our natural faculties and powers, or from the force and operation of free will, since man in consequence of his natural corruption, is incapable either of thinking or doing anything spiritually good.

ART. 7. We believe in a general application of the grace of God to fallen man, sufficiently to enable him morally and actually to obey the requirements of the law of liberty. Ja. 1c., 25v : this is to act saving faith, John 1c. 9v; however none but those who believe or acquiesce in Christ will be saved thereby—Acts 17:32; Rom. 2:19; John 3:19.

ART. 8. We believe in the free moral agency of man, by the grace of God, before and after conversion, and that he is laid under no invincible necessity, by his Creator, to act in any given way, that if he lives after the flesh, he shall die, but if he, through the spirit, do mortify the deeds of the body, he shall live, and therefore man is always a proper subject of admonition and exhortation. Heb. 11:12, 13; Rom. 12:14; Mark 13:13; Eze. 18:24; Rev. 2 and 3c.; Eze. 33:13 and 28, 1st Tim. 4:1; Heb. 3:5; 1st Cor. 10:12 and 22v.; 1st Peter 1:10.

ART. 9. We believe that a visible church of Christ is a congregation of believers, associated by covenant in the faith and fellowship of the Gospel, observing the ordinances of Christ governed by his laws, and exercise the gifts, rights and privileges invested in them by his

word; that its only proper officers are bishops or pastors and deacons whose qualifications, claims and duties are defined in the epistles to Timothy and Titus.

ART. 10. We believe that Christian baptism is immersion in water, in the name of the Father, Son and Holy Ghost, and that believers are the proper subjects

ART. 11. We believe that the Lord's Supper is of perpetual obligation, by which the members of the church in the use of bread and wine, are to commemorate together the dying love of Christ, preceeded always by solemn self-examination.

ART. 12. We believe in the resurrection of the dead, and the general judgment; that the joys of the righteous, and punishment of the wicked, will be eternal, upon principles of grace and justice.

ART. 13. We believe in open communion, and the churches of our body are authorized, through their pastors, to invite Christians of all orthodox churches, who are in good standing in their respective churches, to commune with us at the Lord's table.

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RULES OF DECORUM.

ARTICLE 1. The Association shall be called to order by the Moderator who presided at the last Association; former Clerk also officiate until the Association shall be fully organized.

2. The Association shall be opened and closed by singing and prayer.

3. The Moderator and Clerk shall be chosen by ballot at each Association; a majority of the members present elects.

4. The names of the delegates from the different churches shall be enrolled and called as often as may be necessary during the Association.

5. A majority of the delegates present shall rule in all cases, except in the reception of churches into our body, which must be unanimous.

6. The Moderator shall vote in no case only when the Association is equally divided, but shall have equal right to speak upon any subject, provided he appoint some brother present to the chair while speaking.

7. Only one person shall speak at the same time, who shall arise and address the Moderator.

8. No brother shall be interrupted while speaking, unless he depart from the subject in discussion or use words of personal reflection

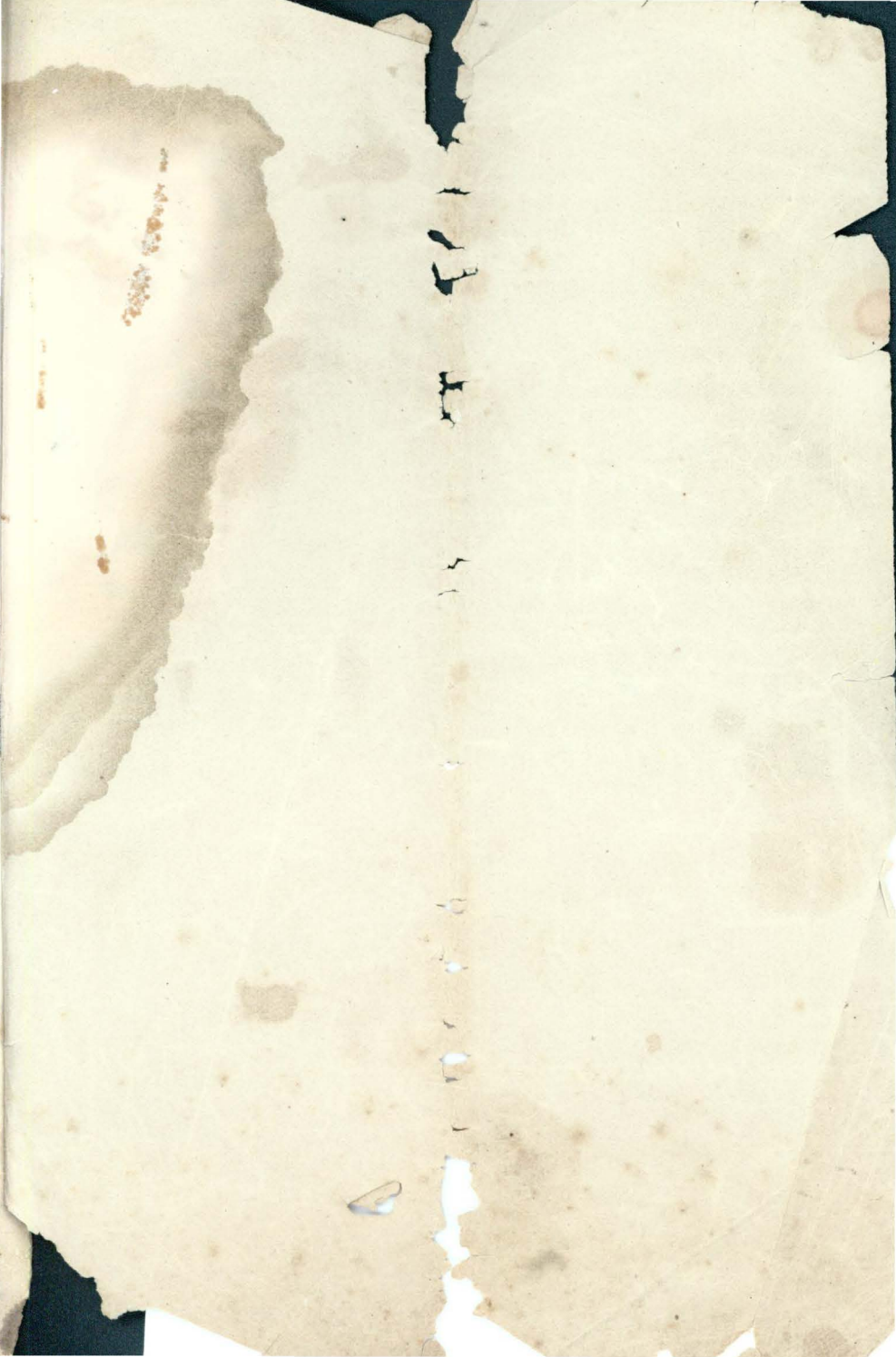
9. No person shall be allowed to speak more than twice on the same subject without leave from the Association, nor more than fifteen minutes at a time.

10. No member shall laugh or talk during the times the debates are going on.

11. No member shall absent himself from the Conference without leave from the Moderator.

STATISTICS OF THE VERNON FREE-WILL BAPTIST ASSOCIATION.

CHURCHES	COUNTIES	NAMES OF DELEGATES	PASTORS	CLERKS	Post Offices	R. by Baptism	R. by Letter	D. by Letter	Excluded	No. Members Paid	for Minutes
Vernon,	Lamar, Ala.	T W Springfield, J T Allen.	T Springfield	J T Allen.....	Vernon.....	11	1	1	...	22	\$ 1 00
Springfield	"	H Hollis.	G B Taylor...	D G W Hollis	"	36	18	...	...	99	3 50
Centre Point.....	"	T Taylor, W J Lindley,	W A Nelson..	Wm. Page....	"	2	...	...	...	140	50
Union Chapel....	"	W W Mattox, Berry Barnes.....	R H Tomlin..	F Collins.....	"	10	4	14	157	2 15	
Siloam	Monroe, Miss	J Brook, J Harman, T L Ritter....	J P Lewis.....	T L Ritter....	Detroit.....	4	...	...	...	198	1 45
Pleasant Ridge..	Itawamba,	W H Wigginton, E Ritter R Anthony	J P Lewis.....	J B Riggan....	"	1	...	...	...	84	1 50
Liberty.....	Marion, Ala	E D Flurry, M K Williams.	W A Nelson..	W H Estes....	Pikeville,	6	4	1	135	1 40	
Mt. Willin.....	Fayette, "	W H Long, W M Roberts J Lindley	T Taylor.....	W M Roberts	"	6	...	...	...	...	1 00
Mt. Olive.....	Marion, "	J R Spann, J Burlison J A Burlison	W A Nelson..	J A Burlison..	Pearce's Mill, 12	11	...	...	...	40	1 75
Pilgrims Rest....	Lamar, "	J W Taylor, G H Sanders.	J W Taylor....	G H Sanders..	Vernon.....	...	...	...	...	22	1 50
Mars Hill.....	Itawamba, Miss	J W Turner, A J Chaffin, R Douglass	J W Turner....	S B Belle.....	Yockemy.....	1	2	1	...	14	75
Pleasant Grove..	Ala	T R Hulcey, Henry Gann	"	"	Pikeville.....	...	...	...	...	...	2 00
Poplar Springs..	Prentiss, Miss	Represented by Letter.....	S Nichols.....	A Shook	Bay Springs..	...	...	...	...	...
Mount'n Springs	Lamar, Ala	Not represented.....	J W Taylor....	"	Moscow .....	...	...	...	...	...
New Salem	Monroe, Miss	F M Little, J M Fears.	J P Lewis.....	J M Fears....	Smithville .....	...	...	...	...	24	60
New Hope.....	Lamar, Ala	R H Tomlin, A J McMurray.....	R H Tomlin..	T J Willis....	Vernon.....	11	1	2	...	45	75
Union Grove.....	Monroe, Miss	J F Night, C C Night, J H Night..	R J Williams	C E Night....	Bigby Fork... 35	23	5	10	80	1 50	
Prospect,	Colbert, Ala	Not represented.....	"	"	Dixon .....	...	...	...	...	...
Bethel.....	Itawamba, Miss	J Burdine, H Carroll W Lawson....	R J Williams	D F Bare.....	Smithville	11	1	...	129	1 00	
Mt. Pleasant.....	Monroe, "	J H Dyer, L Tacket, H Cox.....	T J Springfield	L Tacket.....	Splunge, .....	...	3	...	...	30	1 50
Town Creek.....	Lee, Miss	Not represented.....	" .....	" .....	" .....	...	...	...	...	...
New Cent'l Point	Monroe, "	J F Ray, R G Davis, T G Nethery	T J Springfield	T G Nethery	Detroit.....	36	2	...	...	43	3 50
Ever Green.....	Itawamba, "	J P Lewis, W G Farris, E L Brown	J P Lewis.....	E L Brown ..	Bigby Fork... ..	...	...	...	...	...	2 00
Union	Lee, "	L Hartsfield, W A Huffman, E Farris	J P Lewis.....	J D Huffman..	Macedonia... 18	5	...	...	132	4 15	
Oak Grove,	Lee, "	W F Mann, B M Lessel, F F Filgo.	J P Lewis.....	F F Filgo....	Tupelo .....	...	...	...	...	41	3 40
Free Hope.....	Lamar, Ala	W R Cunningham.....	W Cunningham	G W Robinson	Vernon.....	...	...	...	...	13	50
Hope Well.....	Marion, "	N Webb, John White,	W A Nelson..	T W Hawkins	Mont Calm... ..	...	...	...	...	9	1 50
St. Joy.....	Marion, "	J H Wood, John Estes, Geo. White	W A Nelson..	S H Brown....	Pearce's Mill,	13	2 30



Th. Munster
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